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Glory to God, and Gratitude to
Benefactors.

A
S E R M O N

Preach'd before the

Q U E E N,

In Her Royal Chapel of St. James's,
On Tuesday the 22d. of Nov. 1709.

The Day of Publick

Thanksgiving,

For the Signal and Glorious VICTORY
at Blaregnies, near Mons in Hainault.

Published by Her Majesty's Special Command.

By White Kennett, D. D. Dean of Peterborough,
and Chaplain in Ordinary to Her Majesty.

L O N D O N:

Printed for John Churchill, at the Black Swan
in Pater-Noster-Row. 1709.

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St. LUKE xvii. 17, 18.

And Jesus answering said, Were there not Ten cleansed, but were are the Nine?

There are not found that returned to give Glory unto GOD, save this Stranger.

OBERVE here a Miracle of Divine Goodness and Mercy, with a Demand of Gratitude and Glory unto GOD for it. So as the Words determine our Thoughts to the Duty of this Day, and will, I hope, excite our Hearts to be devoutly thankful and joyful, to praise and glorifie the Lord of Hosts for his publick Mercies, and to declare the very Wonders that his gracious Providence hath done for us under this happy Reign, and even in this successful Year of it. To keep therefore, both to the Text, and the Occasion, let us consider these things:

I. *First*, The Disease which was here cur'd by a Miracle.

II. *Secondly*, The Manner of Curing by a Word of Command.

III. *Thirdly*, The Faith and Obedience of these Patients, in order to be cur'd.

IV. *Fourthly*, The ingenuous and devout Return that was made by one of them.

V. *Fifthly and Lastly*, Our Saviour's upbraiding the Ingratitude of the other Nine.

I. *First*, The Disease here cur'd by a Miracle, was the *Leprosie*, so offensive and loathsome that the poor Wretches decently stood a far off (ver. 12.) The Foulness of their Distemper was to separate and seclude them

from the sounder Parts of Mankind. It was call'd the very *Plague of Leprosie*. So that by the *Jewish Law*, the *Leper* was to have no Communication with other People: but *Levit. xiii. 45*. He was to have his *Cloaths rent*, and his *Head shaved*, and a *Covering* on his *Face*, and the *Priest* was to pronounce him *Unclean, unclean*: Confin'd to a *Cell* by himself, and in time of War, to abide *without the Camp*. It is suppos'd, that for this Reason, we find *Job* upon the *Dunghil*, and *Lazarus* lying at an outward *Gate*.

Now while *Ten* together of these noisome Creatures did appear, they must needs make a miserable, and abominable Spectacle, enough to raise an Aversion to 'em, an Abhorrence of 'em. But our Blessed Saviour coming to bear our Infirmities, had a Compassion, and an infinite Condescension toward the worst of 'em. He did not seem offended with the deplorable Sight: He would not, like the *Jewish Priest and Levite*, pass by on the other side; but He looked on them, He pitied 'em, He reliev'd 'em: He bid them go, and as they went, they were cleansed.

Hence we should learn to be tender and compassionate to the Sick and Wounded, and to shew Care and Compassion to the very *Infecteds*. Not to withdraw our Hearts, and utterly forsake them as abject Creatures: But to be ready to step or send into their Assistance, and to contribute some way or other to their Ease and Relief.

Especially, we should have Bowels of Tenderness and Kindness toward those who have suffer'd any Loss or Harm in the glorious Defence of their Queen and Country. In their Case, we ought all to think our selves commissioned to make Provision for them, to bind up their noble Wounds, and to pour in our Oyl, our Help and Comfort, and all manner of Respect and Honour. And of those who are fall'n in any Day of Battle, we ought to regard their disconsolate

late Widows, and to encourage their Children not to degenerate, and to plant some of their own *Lawrels* on their Graves; I mean, by some or other decent Memorials, to make their Acts and their Names to flourish unto succeeding Generations.

II. The *second* thing to be consider'd in this Miracle, is our Saviour's way of Curing by a word of Command; He only bid them *go*, and in *going* they were *cleansed*.

While they implored Jesus to heal them, they might well expect that he shou'd have used some sensible Ways, and Means for their Recovery. And so, indeed, in many other Instances of Restoring the Sick and the Impotent, He had Recourse to some External Means: Once He made *Clay of his Spittle*, and anointed the *Eyes of the Blind Man* with the *Clay*: At other times, He cur'd with the visible Tokens of his *touching*, or *laying Hands* upon them: Or else, He suffer'd them to *touch* but the *Hem* of his Garment, and as many as *touch'd* were *made whole*.

And no doubt, our Saviour dealt thus in his Wisdom, to instruct Mankind, that in the common Exigencies of Infirmary, Pains and Sickneſs, He would have them make use of the ordinary Means of Health and Safety. Not to lye sullen, and refusing Comfort; much less, to trust in Charms or Relicks, or other vain Imaginations; but to apply to the best Professors of Judgment and Skill, hoping and praying, that God will bless the Use of their lawful Means.

Yet here in the Text, as in some other Cases of miraculous Cure, our Lord would use no Prescription, no manner of sensible Application; lest the Cloud should hide the Sun; lest the Interposal of a second Cause should take away the Glory of the first Mover and immediate Worker, GOD.

It is much the same in all Occurrences of Humane life, and especially of Publick Affairs: A wonderful

Power of God does often intervene, yet never to exclude the Care and Industry of Men. I say, a *wonderful Power of GOD!* For, though any single Enterprize boldly undertaken, and bravely accomplish'd, might be imputed to Chance, or what the World calls Fortune; yet a continu'd Series of Successes and Victories, a long Chain of Glories, compact and uniform, without any Breach, or the least Flaw in it. This must be the Hand of GOD! This is the LORD's doing; marvellous in our Eyes: Look we upward and adore the Divine Might, Majesty and Dominion!

Yet we must not presume, that God will be working daily Wonders for us: We must still have Recourse to the probable and most effectual Means of our Preservation and Success. The *Horse must be prepared against the Day of Battle, tho' Help cometh of the Lord.* It was our Saviour's own Question: *What King going to make War against another King, sitteth not down first, and considereth whether he be able, with ten Thousand, to meet him that cometh against him with twenty Thousand?* If not, a hasty Peace is preferable to an unguarded War. It must be an Impulse of wild Enthusiasm to imagine, that we shall be fed with Miracles, if we neglect to make a Provision suitable to our great Occasions. The Wisdom of a Nation knoweth this, and cannot fail in what shall be sufficient, with God's Blessing, for its own Safety, and Increase of Honour.

III. Let us *thirdly*, consider the Faith and Obedience of these Patients, in order to be healed: They were bid to go a long Journey to *Jerusalem*; and immediately they *went their way.*

They might have declin'd, or at least, delay'd the tedious Expedition. They might, however, stand to hesitate, and to deliberate upon the Hardship put upon them. They might have been arguing, and demurring to this Effect. What, will he neither touch

us,

us, nor approach toward us? Has he kept us at this Distance, and will he now send us farther away? A Dispatch to *Jerusalem*, and there to shew our selves unto the Priests, when we dare not appear before them: For to shew our selves unto the Priests, is to suppose our selves already clean: And must we take our Cure for granted, before we yet see any Sign or Token of it? This is rather to fatigue us, and expose us, than any way to help us.

They might have been thus gainsaying, and guarding themselves against Conviction and Submission. For so would our *Scepticks* and modern *Infidels* have done. And indeed, it is more natural, in our corrupt State, to raise Objections, and to seek Evasions, than it is to Assent and Obey. Let the Matter be never so plain, and the Authority most express, yet to hold Arguments, and to frame Excuses, is a part of our Original Weakness.

But here the humble *Lepers* had no Distrust, and disputed not. An eminent Faith and Obedience! Our Saviour had not actually heal'd 'em, nor given 'em any Promise; it was, at best, but an Intimation, that he was inclin'd to do it. Yet, these Hopes could arise into full Assurance, and Evidence of the thing not yet seen. They went as cheerfully as if they had been already healed, and therefore, according to their Faith, it was done unto them.

From hence we should learn a more steadfast Reliance on the good Providence of God; and especially after a large Experience of his manifold Mercies towards us. When He hath dealt with us, as He hath not dealt with any other Nation, and made our Arms the Praise and Glory of the Earth, we have Cause to hope, that He will not leave us nor forsake us, till He hath finish'd the Work so visibly wrought in us. Unless our National Sins and Provocations rise up to that heighth, as to separate between us and our God.

Alas!

Alas! Prophaneness and Irreligion in the midst of Mercies, are more heinous, and more exasperating Sins: The extraordinary Favours of God do call for a more lively Faith, a more fervent Devotion, a more cheerful Obedience. Without Obedience, Faith and Devotion are but vain. *Why call ye me Lord, Lord, and do not the things that I say?* In this Example, the Lepers did not only believe, and lift up their Voices, saying, *Jesus, Master, have Mercy on us!* But they did likewise observe and do what he required at their Hands.

IV. Let us fourthly consider the ingenuous and devout Return that was made by one of them; ver. 15, 16. *One of them when he saw that he was healed, turned back, and with a loud Voice glorified God, and fell down on his Face at the Feet of Jesus, giving him Thanks.*

This honest Creature was so full of the wonderful Mercy done unto him, that he had not Patience to pursue his joyful Journey, without stepping back and staying a while to praise God, and to thank his Benefactor.

The other Nine had a Surprize upon 'em, that swallow'd up all sober Sense of their Deliverance: So transported with the Cure, that they forgot to look back upon their Healer, or so much as to cast an Eye toward Heaven; carried along in that Hast and Hurry, which mightily obstruct all Thoughts of Religion. But this one Man had a Presence of Mind amidst the greatest Raptures, and thought sedately of Prayers and Praises under all his Amazement and Extasies of Gladness: His Soul was as it were upon the Wings of the Wind, yet he could command it to turn and pay Devotions unto God, and due Acknowledgments to his Helper and Restorer, Christ Jesus.

This points out the right Method and Order of Thanksgiving. *First*, Our grateful Returns must be made unto Almighty God, the Prime Mover of all Events, the Fountain of Goodness and Joys: *Next*

to this, all suitable Thanks and Respects should be given to God's great Instruments of doing good. Upon every signal Favour, we must keep to the Connexion of these Duties; first to praise and glorifie God, then to honour and highly esteem the Persons, whom God hath distinguish'd for the Means of conveying that Mercy to us. This Union of Praise and Gratitude must not be broken: To talk of praising God, and yet to envy and detract from the noble Instruments that God hath chosen; this is to look towards Heaven with an evil Eye, and to offer unto God a Sacrifice that is lame and maimed. As on the other hand, to be caught up with such Admiration of any glorious Instrument on Earth, as to forget and despise the Author in Heaven: This is Irreligion, and a sort of prophane Idolatry; for this is to adore the Engine, and not regard the Workman. It is at least to be gazing upon the Hand of a beautiful Dial, and to think it moves of it self without any Spring or Wheel within.

Better is the Example in the Text: Here the humble and well-disposed *Man*, first payeth his Duty unto God, *v. 15. turning back, with a loud voice, he glorified God.* Then, not till then, *v. 16. he fell down on his face at the feet of his Deliverer, giving him thanks.*

V. This brings us on to the last Particular, our Saviour's upbraiding the Ingratitude of the other Nine: *Jesus answering, said, Were there not Ten cleansed, but where are the Nine? There are not found that returned to give glory unto God, save this Stranger.*

This one grateful Man is distinguish'd by the Name of a *Samaritan*, *v. 16.* and here again by the Character of a *Stranger*: Which makes it probable, that the other Nine were *Jews*, Fellow-Brethren: This One excepted, an *Alien* from their *Commonwealth* of *Israel*.

Now it was rather to be expected, that the *Jews* themselves would have *Hofanna'd* their own *Messiah*; and

and the poor *Samaritan* might have been excus'd for a little more of Ignorance and Unbelief : But it seems God is no Respector of Persons ; and the Tribe who thought themselves beloved of him, had the least Sense of Duty to him.

However, this help'd to raise the Glory of the Miracle ; that when the *Jews* themselves would not see the Power of God, a very *Stranger* did behold it, and adore it. So possibly, when by God's Help any wonderful Actions are perform'd by a GREAT MAN ; if some of the Nation to which He belongeth could be content to diminish and detract from his Merits ; yet Foreigners and Strangers shall judge impartially, and give the due abundant Honour. It is the Infirmary of some People, to drop the Glory of their Native Land, and leave it to be admir'd by Strangers, while they themselves affect an Ignorance of the Worth and Value of it.

But again, this one *Stranger* being accepted and commended by our Saviour, does suggest a Thought or two of the late Royal Hospitality and Charity in receiving Strangers, and suffering many miserable Exiles to find this Kingdom, as it us'd to be, a Refuge and Sanctuary to distressed Foreign Protestants. This is one Victory for the common Cause, one Triumph of Piety and Bounty : Such Protection and Support of the Afflicted Protestants abroad is well known to have been the Glory of the Reign of Queen *Elizabeth* ; and who shall murmur, if God maketh this Reign even to exceed in that Glory !

But to look now on the *Nine* ungrateful Men, not without some Pity and Disdain. Our Saviour might well expect, that as all the *Lepers* had an equal Share in the Benefit of the Cure ; So they should all have had an equal Sense of the Obligation, and have been perfectly unanimous in Praise and Thanks to God and Man. Yet alas, of *Ten* who joyn'd in their Wishes and Praises for Help,

there

there was but *One* left in a Frame of Thanksgiving for it. All the others ran away with the Blessing, and forgot they had receiv'd it. And indeed, this is too much the Practice of the World; to be importunate for a Blessing or Deliverance from any Evil, yet soon after it is obtain'd, then to enjoy the Benefit, and rudely despise the Benefactor.

In all publick Mercies, every Subject has a Share in the Interest, tho' not in the Delight of them. Every one, that has but the least Portion of Taste of Liberty, Property, and Religion, does and must needs communicate in the Glorious Preservation and Enlargement of them. What a Shame, when *One* or *Two* only are just and thankful, among a Number that are insensible and unworthy! How these *Nine Lepers* came to be so ungrateful, is not here recorded; Whether they thought their present Turn to be serv'd, and they might now safely go their own Way? Or, whether they sat down enjoying their Deliverance, and yet still murmuring against their great Deliverer? Or, whether they could not so well relish their Cure, because a *Samaritan* was healed with them, and made Partaker of that Blessing, which they would have had peculiar to themselves? Or, whether they cared not to joyn with that *Stranger* in any Address of Thanks, and were the more averse, because they saw him so forward in it? Or, possibly they expected more than they had receiv'd, Riches and Honour, as well as Health and Strength; and so falling short of their sanguine Hopes, they were still dispos'd to somewhat of Discontent and Murmur. Or, perhaps they envy'd the Glory that would redound to the Worker of such a mighty Deed, and were therefore willing to suppress it in Neglect and Silence. Or probably their Ingratitude was meer Prophaneness, *Unthankful*, because *Un-*

The

The Cause, whatever it might be, is not here mention'd. It is rather observable, that the Man, who did cordially return Thanks, would not be severe in reflecting upon them who did not. He would not fully his own Joys, by complaining of the Thing much to be lamented ; the unworthy Ingratitude of Others !

Yet our Saviour thought fit to exert his Authority in rebuking and upbraiding this Sin. For indeed Ingratitude is the Meanness of Spirit, the Baseness and Apostacy of Mind, that provoketh to Indignation above all other Offences whatsoever. Our Blessed Saviour said it with a deep Resentment, *Cast not your Pearls before Swine, lest they turn again and rend you.* The ungrateful Israelites were made asham'd with the Example of more Ingenuity in the very Brutes ; *The Ox knoweth his Owner, and the Ass his Master's Crib ; but Israel doth not know, my People doth not consider.* There is a like Accent of Zeal and Holy Indignation in the Text, *Were there not Ten cleansed, but where are the Nine ? There are not found that return'd to give Glory unto God, save this Stranger.*

To conclude, What shall we now render unto God for all the Benefits that He hath done unto Us, as a People, and at this Time a great Nation ? The Multitude of publick Mercies ! More certainly in Number and Weight, than his wise Providence ever thought fit to bestow upon our Fore-Fathers in any one Reign, or any one Age. Every Year of this Auspicious Reign has been distinguish'd by some eminent Advantage and Honour obtain'd by our Arms. For tho' in the Course of our successive Campaigns, One has commonly exceeded Another in Glory, yet no One has been inactive or inglorious to Us. It is this Train and constant Series of Victories and new Acquisitions, that does by every Step demonstrate the Conduct of our Generals, and the Courage of our Troops. Most of the Commanders in former Ages were content with the happy Action of a Day, for the Honour of their whole

whole Lives : And too many by some one Misadventure have blotted out all their past Characters of Fame. But to gain Glory, and to support it, and to raise it higher. To proceed in great Actions, to pursue greater, and always to prosper. For the same consummate General to have made Eight continual Campaigns with unblemish'd and uninterrupted Honour ; To have fought a long List of Battles, and been in every One Victorious ; To have besieg'd so many of the strongest Towns, and not to fail in any One ; To be as Happy in concerting the Counsels of every Campaign, as in finishing the Operations of it. Particularly in the Course of this present Year, to disappoint the Artifices of the common Enemy, and not to suffer their insidious Overtures of Peace to obstruct our early Preparations for the War. To carry on that necessary War with greater Vigour ; to attempt and take their strongest Hold ; to march on and storm their whole Army like another besieg'd Place ; to break through all the Oppositions of Art and Nature, and to prove our Victory, by a new Conquest of another most important Place. Nay, in the mean time, to lay as it were open, and yet secure ; to despise, and in that manner despise their Pretensions of Fighting ; and so to vanquish, if possible, their most insuperable Vanity of Boasting. This, in short, is a miraculous Blessing of God, for which they who bore the Fatigues and Dangers, and we who reap the Comforts of it, can never be enough Thankful and Joyful.

For there will be a happier Consequence in these Things than we can well imagine. To intimate a little of our Experiences and our further Hopes, the constant flowing of Success in a Confederate War holdeth fast the Bands of Alliance, and maketh the Union not to be dissolv'd by Force or Fraud. Then it serveth to knit together the Hearts of a happy People, and to drive away that Strife and Sedition, which live and move

move upon the Misfortunes of the Publick. It further raises the Name and Weight of a Nation in the midst of other States and Kingdoms, shedding both an Influence and a Brightness, like the Sun from a Seat of Glory. It exalteth the One Great Sovereign in the Sight of other Princes, and putteth the Sword and the Balance into the same prevailing Hand. It bringeth the Commanders and Officers into a Frame and settled Habit of Martial Virtue, the Experience of Conduct and Conquest, that strike a Terror near and afar off. Again, It is the Cement of mutual Confidence and Affection between the two greatest Generals, and keepeth up a Harmony that disputes not who is Equal, or who Superior, but which of them shall do most like the other. It inspirits a whole Army with the like Custom of obtaining Victories, and disposeth them to do, as they have been wont to do. And then it cannot but intimidate the Enemy, and infect their new Troops with the same Distemper, turning their Backs in a Day of Battle.

But will it not do more than this? Will it not fill the Heart of every Subject with a larger Portion of Affection and Obedience to the QUEEN, and whose wise Administration and excellent Example these great Things are done? Will it not enable the Royal Head to bear the Burden of a Crown, and the Cares of it with greater Alacrity, and in the midst of other Sorrows to rejoyce in the Prosperity and Glory of her People? Will it not animate the Protestant Interest in Europe, and give all the Reform'd Churches a Hope and a Comfort in this Great Defender of the common Faith? Will it not settle and strengthen the legal Foundations of our establish'd Church, and make it more and more the Pattern and the Joy of the whole Earth? Will it not advance the Powers of Religion, and convert the very Infidels, to see a bright and amazing Scene of Providence open and display

self in the various Treasures of Wisdom and Goodness? To see, as it were, a new Heaven and a new Earth, after humbling the invincible Man, and binding up Tyranny and Oppression, and restoring the Liberties and Rights of Mankind, and fixing the Balance of Power; doing all by a just and victorious War, at last, obtaining its true End, a Safe and Honourable Peace, with the Happiness extended to all Europe, and the chief Glory of it dwelling in our Land.

Let a Sense of these Blessings raise up in us a more lively Faith, a more fervent Devotion, a more unfeigned Charity, Humility and Forbearance of one another in the Spirit of Meekness, with one Heart and with one Mind, rejoicing in the Lord always, and again rejoicing. And for a Fulness of Joy, Let this Reign, we pray, O God, this long Reign, be distinguish'd by good Works at Home, as well as by glorious Achievements Abroad! Let the Reformation of Manners be encourag'd, and carry'd on by all sober Zeal in all legal Ways! Let the Propagation of the Gospel in Foreign Parts, be vigorously promoted, that God may please, in our Days, to give his Son the *Heathen for his Inheritance, and the utmost parts of the Earth for his Possession.* Let the Royal Bounty to the poorer Clergy supply the greatest Defect of our Reformation, and restore Honour to our Church and Nation! Let the Charity-schools increase and multiply as the best Nurseries of Religion and good Manners to the Common People! Let our Factories in Foreign Parts be assisted by Chaplains constantly residing with them, to break the snares of Popery, and to shew, that Mens Souls, and the Spiritual Offices to be done to them are not their least Concern: Let more and more Churches and Chapels be erected and endowed in the outer Parts of these great Cities, to advance the true Worship of God, and the better Edification of Christian People: Let

Let the poor suffering *Protestants*, the *Foreigners* and *Strangers*, taste somewhat of our *Liberality* to them to shew we are in earnest with the *Religion* we profess. By these, and all other laudable ways, let our *Faith* work by *Love*, and by the *Fruits of Righteousness* and true *Holiness*, leading to *Joys* unspeakable and full of *Glory*! *Glory* be to *GOD* on high; and *Earth Peace*, good *Will* toward *Men*!

F I N I S.